

# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

VOLUME XIX.]

CHICAGO, MARCH 19, 1887.

[NUMBER 3]

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*PROGRESS FROM POVERTY*, the new volume by Giles B. Stebbins, heretofore announced in these columns, is now ready in paper, and the cloth edition will be ready next week. The book is a review and criticism of Henry George's "Progress and Poverty" and "Protection or Free Trade." It contains 64 pages, and is issued in paper at 25 cents and in cloth at 50 cents, uniform in style with "The Legend of Hamlet." Charles H. Kerr & Co., Publishers, 175 Dearborn street, Chicago.

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The quality of these essays which impresses us throughout is one for which we can find no better word than charm. There is something in their manner which is pleasing and delightful to a very high degree. Their quaintness, their archaic simplicity of manner and turn of phrase, have much to do with this. Very likely a critic here and there will say that the style is artificial and affected, but if the impeachment cannot be denied, it is certain that the artificiality is agreeable, and the affectation wonderfully pleasant. We do not imagine that Mr. Blake has chosen any of the great essayists for a model. But it is evident that, like all the essayists, he is a lover of his kind, that he has read them carefully and lovingly, and some of the colors from their palettes have been floated off upon his own. Perhaps it is Bacon more than any other who is subtly echoed here and there. But Mr. Blake is a lover of them all, and quotes from them with generous admiration. Nor has he hesitated, in two or three instances, to revert to subjects which the genius of Bacon has already touched and beautified—praise, anger, death, vainglory. It would be a daring thing to say that Mr. Blake's essays on these subjects are much better than those of "the wisest, brightest, meanest of mankind," but "a consensus of the competent" would probably assign to them a greater value relatively to the needs and problems of the present time.—*The Index.*

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## EDITORIAL.

FROM a letter: This is one of our friends who feels in his heart his religious isolation, and lack of fellowship, in a community where there is no Church of the Spirit, but many churches of creed. He is one of a large army of such lonely souls in this great West. "I am making arrangements to leave this locality to get into a climate where there is more external, internal, and eternal light."

WE believe in local organization and the development of home resources, and so we welcome the *Unitarian Record*, a prettily printed eight-page monthly that is to be the organ of the North Middlesex Unitarian churches in Massachusetts. The general editor is Rev. J. A. Chase, and Chelmsford is the place of publication. Subscription, 25 cents per annum, or clubs of ten for \$10. Let other conferences go and do likewise.

ATTENTION has already been called in these columns to Dr. Lewis G. Janes's "Study of Primitive Christianity," but the appearance of a second edition bearing the imprint of Charles H. Kerr & Co., of Chicago, warrants the reiteration of the fact that it is a painstaking, scholarly study of great value, the reading of which will put at rest many of those in whose thoughts the ideas of Christ and Christianity are ill adjusted to their reason, and their knowledge of science and modern thought.

THE poet Longfellow wrote in his journal at Genoa: "The Strada Nuova, the most beautiful street I ever beheld,—a long succession of palaces. But what misery at their gates." This is a dreadful sight that all kind eyes see. Luxurious waste jostling gaunt want! The palace and the hovel. Oh the pain, the terror of having very much when "there is not enough to go round!" At Florence the poet wrote of Demidoff, a "Russian count of immense wealth, living on an income of a million dollars a year,—about two a minute."

IN the early training of children, spiritual courage, which is the most pressing of the needs of man, is rarely taught at all, or, when touched upon, is never presented except in the sense of being an adjunct to the heroism of the individual corporeally. Perhaps the most radical change needed in all popular educational methods is that which will bring about a concession of this as of the first importance. That which men may need most in early and after years it is a first duty to impart. The specific facts will come soon enough, but the spirit will never develop if the native love is maltreated.

AN important demonstration took place at Central Music Hall, this city, last Sunday. It was a joint meeting of the Clerks' Union and several Assemblies of the Knights of Labor, in the interests of Sunday closing of stores, barbershops, markets, etc. Some fifteen-hundred people were out. Addresses were made by a large number of laboring men, and C. C. Bonny and John V. Farwell as representatives of the business men, and Messrs. Barrows (Presbyterian), Lorimer (Baptist), and Jones (Unitarian), for the clergy. The speeches were temperate but earnest; all the speakers based their plea on social and economic grounds. The demand was for a rest-day, leaving the conscience to determine its worship habits. A petition was extensively signed, asking for better legislation. The request is reasonable, and ought to be granted. Jews, Catholics and rationalistic Germans were recognized on the platform.

WE have the following from a friend: "Twenty years ago at Ann Arbor, I heard my first Unitarian sermon preached by C. H. Brigham, of sainted memory, in the old Court House. Descended from a long line of Puritan ancestors, on the mother's side, a series of ministers of the strictest sect, it was a long struggle to break away, but slowly and surely by help of Emerson and Parker especially, and the evolutionary views of Darwin and Spencer, a very glorious vantage ground has been reached, from which I can at least look over into the promised land. Pardon me for this much about myself, but I wanted to thank all UNITY workers for the comfort gotten monthly, and now weekly, from your pens."

A NEW York journalist has been investigating the latest thing in the way of "reception dresses." They are to be trimmed with jet. One of the specimens weighed 34 pounds, and another 49 pounds. These are being prepared in Lenten obscurity, but the true penance will begin when the dresses will be worn with a patience and submission such as old time devotees were wont to exercise when they wore hair shirts, or slept on naked stone. The later penance is done in honor of the goddess Fashion. If one of the ladies who will voluntarily carry this load of jet through an evening had to carry a 50 pound sack of flour home from the Grocer's, the charity organization would want to send her a "friendly visitor" in order to give her strength and encouragement.

UNITY's motto is "Freedom, Fellowship and Character in Religion;" and the first of these three principles we have always supposed referred to what is otherwise called "free inquiry," "free thought," "freedom of the mind," "intellectual liberty," or, more specifically, as our paper has once or twice defined it, "freedom in religion, i. e., the method of free reason in reaching religious convictions, as against the method of tradition or outward authority transcending reason;" "the intellectual method by which, as Unitarians hold, men ought to reach their intellectual convictions, whatever they may be." We had further supposed that this principle, so understood, was one of the commonplaces and household words of Unitarianism, and that not *one* thoughtful Unitarian could be found, even among those who valued tradition most, who would not say, "Yes, Freedom in Religion, in just that sense, is a first and fundamental principle with all of us; we value tradition and scripture, certainly, but only as sanctioned and confirmed by reason. Nothing transcends that, nothing is co-ordinate with that." But it seems we have been mistaken. A pamphlet has lately appeared, signed by ten Unitarian ministers, which repudiates our definition. *That* is not what Unitarians mean by their principle of Liberty; *that* is "an extreme and dogmatic rationalism," and "extreme rationalism has never been a Unitarian essential." The true Unitarian principle of liberty means "simply that character should not be tested by doctrines," and that one has "the right to speak his convictions without danger of personal obloquy;" so say the Ten Signers, and they are very thoughtful men. We have felt of late that a little more of *their* kind of Unitarian liberty would be a good thing too; but some of the sentences in "Doctor Channing's Note-book," just published, so well illustrate our own mistaken conception of Freedom in Religion, that in another column a few of them are printed. If not profitable to our brethren "for doctrine, for reproof, for correction, for instruction in righteousness," they at least give ourselves some comfort. But then, *not all persons are Channing Unitarians.*

NUMBER 10 of the tracts in the "Social Purity" series, published by the "W. T. P. A.," is written by Anna Garlin Spencer, and is entitled "Literature and Vice." It is one of the most timely utterances we have seen for some time. After calling attention to the amount and character of pernicious reading, she speaks of the duty of parents in the following vigorous terms:

"There are two inflexible rules which every parent should obey and make the child obey, in respect to all reading outside of that required and suggested by a competent and trusted teacher in connection with school work. The first rule is, *get the best and widest knowledge possible to you in respect to mentally and morally desirable books and papers for your children to read.* The second rule is, *allow no child to read anything which you have not selected yourself understandingly.*

"What would be thought of a parent who turned a baby loose upon a table of indigestible and poisonous foods and drinks prepared for feasting grown-up and depraved appetites, and let it eat and drink at will? Yet, inasmuch as the mind and conscience are more precious and costly than the body, to permit a child to range, unattended and unrestrained, through the field of literature, is far more murderous and criminal!

"There can be hardly one mother in all America so isolated from educated people, or so poor in literary opportunity, that it is impossible for her to get something good, wholesome and attractive for her children to read. Cheap editions of standard books, and low-priced magazines, free libraries, and friendly advisers among ministers and teachers and helpful people, abound. It is failure to appreciate at its full power the evil that is in bad or poor literature, rather than inability to find out and procure good literature, which is the real trouble. It is the failure of ordinary parents to appreciate the duty to control and protect the growing mind, as of the same binding importance as the protection and care of the little body, which is the real trouble in this matter. It is, deeper than all, *a false taste and vitiated moral judgment in the parents themselves* that leave the children a prey to bad and silly books and papers. Let the parents "begin at Jerusalem." Let them cultivate in themselves a refined taste, a discriminating mental choice, and a real elevation of moral feeling respecting literature, and then they can and will surround their children with reading matter which will be altogether helpful."

### Saint Patrick.

On Thursday, March 17, was celebrated one of the most universal Saints Days in christendom. Not even the boasted tap of the British drum equals it in its universality. St. Patrick dates so far back that of necessity the details of his life are buried in obscurity, and his name is overlaid with florid growth of miracle and myth. But enough is known to warrant us in believing that beneath this growth there must have been a large-minded, great-hearted, and strong-handed man, who in one lifetime and without bloodshed essentially changed the religious tendency of a whole people. Humanity never yet deified a pigmy or glorified a spiritual dwarf.

This festival also leads us to a reconsideration of a strange and interesting people, a people that is represented by the electric O'Connell, the heroic Emmett, the wit of Sheridan, and the fancy of Moore, as well as the "Pat" and the "Paddy" which are associated with the whiskey bottle and the shovel, a people whose home once deserved the title of the "Island of Saints and Sages," a people who have been the pioneer's schoolmaster in all English frontiers, for many centuries, and for the tardy recognition of whose wrongs a permanent glory gathers around England's great statesman—Gladstone.

Back of the people is the mother-church, which demands our attention. St. Patrick's own connection with Rome was very slender if there was any at all. He probably represented that Christianity that reached the British isles before Romish ecclesiastics did; but still St. Patrick to-day belongs to the Romish church, which is the most stupendous projection

of the human mind and heart into an outward organization known to history. So sublime is it in its ideals; so comprehensive is it in its realization; so cosmopolitan is it in its communicants; so majestic are its cathedrals; so stately its rituals; so magnificent its art; so searching its standards of self-abnegation; so present its restraining power over the lives of men; so divine its actual charities,—that all combine to silence quibbling and grumbling. It is a stupendous though imperfect model of that actual catholic church, the church universal toward which all true thinking and high living depend.

Back of the church this festival suggests an inquiry as to what constitutes true sainthood. We know not what secures admission into the calendar of Rome; but the real saint is made not by credulity but by inquiry. Investigation as well as submission is a road that leads to the power of God. Archbishop Huges boasted that Ireland had no Hierarch, but if this is true, so much the worse for Ireland. He is the true saint who is manly, who has the power to shape circumstances, who keeps serene in the face of danger, and sweet in the presence of hatred. He is the *saint* who carries heavenly grace here on earth, who traffics in the humane instincts, who has refinement of mind, and delicacy of soul, to whom nothing human is foreign, nothing lowly is ignoble, nothing common is unclean. He is a saint who disarms hate with love, drives error off the field, with weapons of truth; he is a saint who makes the Lord's business his own, and then minds his own *business*. That man or woman is saintly that is gentle, and still strong; free, and yet reverent; independent, and yet devout. No vote of cardinals is necessary to admit this one into the calendar of holy saints, i. e. whole men and women they are already apostles, and martyrs, priests, and prophets in the true catholic church that, without creed, and without pope, is now the church universal, that commands universal respect, whose communicants already link the centuries and encircle the globe.

### Facts.

Charles D. B. Mills, of Syracuse, New York, writes us, with his usual wide and warm wisdom: "A high place is to be assigned to works that speak to the imagination in the young mind—in all minds for that matter. It is this element, the beautiful symbolism found oft there, that gives for me the charm to studies of mythology, and the 'Thousand and One Nights' is a great storehouse of quickening suggestions, full of stimulus and enlargement to the soul, as we penetrate the meaning of this magnificent oriental imagery. I find very much the same in Norse, Greek and Hindu mythology; yes, even in the mythic conception of savage races, as I am able to get access to them." These are wise words, we say, and in some quarters needful, for we have met grown men and women who either were so little of children at any time of their lives, or have so far ceased to be children (which is the same as being far from the kingdom of Heaven), that they actually despised everything but what they called "facts" in the education of the young. But a thing may be fiction and yet fact. A picture is the very embodiment of truth, if it be a good picture, albeit it is neither a creature nor a landscape itself; but it is a presentation of these same by the human mind, and what the human mind adds thereto is a very great and instructive fact, indeed. What is a fact? Is it merely a thing! Surely not. Is it merely relations between things? Something more than these; for an expression of the relations is itself a fact, ay, an important fact. And if that expression be in glowing and imaginative forms, I know not but the expression itself may be a fact every whit as important as the truth expressed. Our revered and learned teacher, Doctor Noyes, advised us, long ago, to have fiction and poetry in ample proportion among our few books. Whoever lets his imagination lie shut, how wide-awake soever his reason, is like a person with one eye—he never sees quite straight, and some things that require two eyes he never sees at all. It is a truth

and even a blessed truth, that an imagination well stored with beautiful images is as wholesome to the soul as a memory filled with scientific knowledge, or a mind ripe with reason. One kind of knowledge, very valuable for happiness, the reason never will reap alone in its fullness: I mean the knowledge to judge justly and move wisely toward others in life. For imagination and reason must serve each other like sisters, and both be handmaids of the heart, which is ill served if either be wanting. No one will judge another well, or help him best, who has not quick imagination to put himself in another's place and weave in his own mind a map of another's mental and moral journey, albeit he has set no foot in it himself. This is akin to that power which Galton calls "visualizing"—indeed in many situations it is the same thing, and this power Galton sets very high, and says it is rare. No doubt it is rarer than what are called understanding, reason and the like—which is one cause of the lack of sweet wisdom among men, while knowledge so much abounds. Let him who would know events keep his eyes open, and him who would use them keep his mind open; but let him who would gather them into a unity be open in all faculties, and fill his soul with pictures. Let the children have fairy lore, and enchanter's enchantments. And woe be to him from whom this tide has ebbed and left him dry. He is like a crab who faces the sea but has forgotten it, and walks backward up arid sands.

J. V. B.

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### Orthodoxy and Ethics.

Among the several addresses heard from Phillips Brooks during his stay at Philadelphia, there was one in which the ethical constitution of the universe was so beautifully and generously interpreted that a listener of radical faith could have felt nothing but gratification in being so confirmed. It was as though Emerson had at last given root to orthodoxy, and Gannett had been echoed in a land heretofore under his reproach. It did, indeed, seem proper enough for Brooks personally to project his thought beyond lines of orthodox custom, but that the fashionable assemblage about him should have been asked to look upon such a picture is unusual and happy. And yet this is not an assumption that Brooks took the most advanced position, but simply the remark that he reached out towards it, in terms to some extent theological, but with human sympathy ever in the foreground. Such incidents are evidences of religious growth. In the presence of a Presbyterian clergyman recently discoursing of the love of God, some of us were much struck with a curious impression he left upon our minds. We found that when he spoke of God, he put up barriers, seemed to encourage dissension, sought out differences, enforced hatred, outlined in a time-worn fashion certain things of the spirit as though they were lost and forsaken; but when he had turned from his speculation to the love he knew to abound in human hearts, he was all generosity, inclusiveness, gentleness, invitation. Now, this man endeavored to philosophize an identity of his two moods, with what dismal effect, to one who might deeply ponder it, may be imagined, yet the real divine force for which he appealed must reside in his larger rather than his narrower definition, for the love thus outgoing turns again to the ethical significance of the universe. It is not whether you can comprehend the ultimate circle of things, but whether you rightly estimate your relationship to it all and really respond to such conditions. Because man knows so little of the world at large, it need not follow that his impression is altogether unreal. It is a strange front the orthodox lines present at this day. With every practical bent in the drift to affirm the purely ethical basis of life, there is a painful effort to make the new thing mean the old, as if there could be no weakness to follow upon that unnatural association. Goethe saw clearly enough in Faust the larger meaning of modern discovery. Science does not suppose atheism, pessimism, surrender to despair, but a vaster hope, a broader horizon, a gentler, profounder sum-

moning of men to their duties. And Goethe, in discerning that this thought might never grow into definite shape, after any strictly pictorial manner, did not assume the necessity of absolute exposition. With the optimist's eye, who may not see to God? And though the lips dare not utter the name, how often the heart arises to it when venturing all for the moral law! And this is the recognition for which the Radical faiths, in common with Brooks and our Presbyterian fellow-believer, are pledged, whether nomenclature is united upon or not. All ripe thought at this day has the one direction. It is not orthodox Christians alone who feel themselves present to a scene pulsing with ethical influences. Many, who disclaim any desire to be of the current faiths, are allied with them, in so far as they are mutually invested with reverence for "the law of duty within." And the religious outcast may well feel that he, too, participates in a larger purpose than can be destroyed by the momentary stupidity or passion of men. Though none of the platforms indorse him, the universe is his if he be rightly sensible of its suggestions.

This is the topmost round of faith, and when we witness it, we have no need to put theological questions to its owner. The world is centered upon the cosmic men, who put themselves into instant relationship with universal ends. And the first step by which to gain that vantage ground consists in a realization of the infinite sway of beauty, law and justice. Orthodoxy could never wholly see this result, because it holds itself to the necessity for contradictions and dissensions. As the eye loses its passion and gains in sensibility to the universal, the inevitable conviction comes sweetly to human heart, and takes calm possession, just as if it knew the day had been waiting all along for its joyous arrival. When men once surrender everything to love—to justice—in their bearing one towards another, the fear of atheism in the word will die in a glow of divinity in the fact. Welcome to Brooks that he foresees the larger day! Welcome to the sweet Presbyterian who dethrones his false God with love, and makes divinity manifest in seeming to deny it! The brain and heart of man are to come right, after the worst has been done and said that is possible to him.

H. L. T.

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### CONTRIBUTED AND SELECTED.

#### Uplifts of Heart and Will.

Uplifts of eager heart and earnest will!

Pulsings of soul!—

These, in their high, unintermittent surge,

Make Being whole.

Surgings of Spirit tow'rd the unknown source

Whence cometh all;

Surgings of Will to Duty, fair or hard,

Whate'er befall:

Ambitions high, to follow nobly out

The earthly Real;

Resolves no less to breathe heaven's purer air—

The far Ideal!

Struggling for self—to win and nobly use

Time's fairer good;

Strugglings sublime for others—to make fact

Man's brotherhood.

Not surgings for an hour to rush and roar,

And then subside;

But higher, holier surgings, that shall pour

In endless tide.

These are the Race, the Goal, the Home, the God,

In all earth's strife;

These are and shall be ever, soul of our soul,

Life of our life.

JAMES H. WEST.

## The Spirit of Jesus.

BY AN ENGLISH LAYMAN.

"Now if any man have not the spirit of Christ, he is none of his."  
—Rom. viii, part of 9th v.

Dr. Norman McLeod once said, or wrote—I forget which—"As for church government, I always look on it as a question of dress, of clothes—or, rather, of spectacles. What suits one eye won't suit another." He might have said this of a good many things beside "church government." Half, nay, nearly all, the contests about religion and religious beliefs resolve themselves into the question of the mode of looking at these matters; and people will never get thoroughly to understand each other on these and kindred subjects until they recognize, more fully than they generally do, the standpoint of those from whom they differ. If you carefully study the controversies that are going on at the present time, or those that have recently subsided, you are pretty sure to find that the controversialists rarely grasp the fact that each side looks at the matter from an entirely different point of view to the other. It is this that makes nearly all controversy such a wearisome thing, especially to those who would like to see more of agreement than of difference. And yet controversy, particularly when it is between fair-minded persons, is a very useful thing. It makes one look into matters that are too apt to be lost sight of; it serves very often to confirm a faith too loosely held, or to destroy a false belief based on wholly insecure foundations.

There is, however, to controversy this unpleasing aspect, namely, that as a rule the subject matter is very trivial. This very triviality has a tendency to make the disputants veil their pettiness in big words and sounding phrases, and to give the controversy an appearance of importance wholly in excess of its real merits. The exact meaning of some particular word, the relative merits of some particular phrase, the value to be attached to some isolated act, call forth more animated debate, more searching into the pros and cons of the matter than it at all justifies; and all the time men lose sight of the spirit, the essential life, in the dust thrown about by the noisy rivals. For, be it remarked, the search for truth, which frequently can only be carried on by questioning, and refusing to take for granted all the beliefs that have had a long historical pedigree, is a very different thing from controversy. In the latter case the desire for victory over an opponent is regarded as of far more value than the establishment of the truth of some particular proposition: in the former, the skeptical attitude is assumed with the sole object of getting at the truth. I doubt then whether on the whole controversy is of much permanent service to the cause of truth, unless indeed it be carefully guarded, and the parties engaged in it be animated by the desire,—alas, too rare!—of thereby arriving at the truth. Bacon in one of his essays says: "As those wines which flow from the first treading of the grape are sweeter and better than those forced out by the press, which gives them the roughness of the husk and the stone, so are those doctrines best and sweetest which flow from a gentle crush of the scriptures, and are not wrung into controversies and commonplaces." And this expresses pretty much the view I have presented as to the merits and demerits of controversy.

It would be a nice calculation, were it only possible, for the theological statistician to ascertain what is the extent in time that the progress of religion has been hindered by discussions about the veriest trifles. If all the energy bestowed upon these could only have been spent in urging the claims of pure and undefiled religion upon the world, a very different spectacle would be presented from that which we now see around us. Even now we have not learned the full lesson that the life and example of Jesus have taught us, because of the controversies that have been

carried on about his nature and person: even now there is more vitality displayed as to the right of certain persons to be called "Christians," than as to the best method of spreading the religion which Jesus sought to teach.

It is, I admit, very difficult to do that which it is of the utmost importance to do, namely, to get at the spirit of a thing and not to allow oneself to dwell too much upon the mere outward covering in which that spirit is enfolded. It is doubtful whether one can ever wholly shake off the prepossessions that education, or training, or temperament, give birth to. I don't believe in a thoroughly impartial historian: he will not be an effective one, depend upon it. I can conceive it possible that persons may be found willing to do justice to the opinions of others from whom they differ; but, unless they have no opinions themselves, in which case they will possess no merits as historians at all, they cannot be wholly impartial. It is better to recognize this at once, and to correct whatever mistakes we may be likely to fall into by making ample allowances for the standpoint of the author. In this way we may succeed in arriving at the truth.

There is another thing, too, which must be borne in mind, and that is, that in reading of the life of some great man, or the history of some particular period, you cannot in the latter case draw a fixed line and say, "here this period begins, and here it ends;" nor in the former case can you say that the man's life really ends when he ceases to breathe. For a man's life is not simply the vital principle by which he lives and moves and has his being: it is the spirit by which he not only acts himself, but causes others to act, by which he exerts an influence far beyond his immediate circle. It is not enough then to chronicle the date of a man's birth, what he said, what he did, and when he died, if you wish to find out all about him. All this may be very important to know, but it is not *all* that one should know. Just think for a moment how true this is of the life of Jesus.

There are four biographies of him which are extremely incomplete. What do they tell us? We get from two of them a sort of genealogical tree; we are told that the circumstances of his birth were very different from those of most children; numerous sayings of his are reported; there are stories told as to certain miraculous acts said to have been done by him; some beautiful parables are ascribed to his authorship; the circumstances which led to his death are told with some slight degree of variation; and certain manifestations are recorded of what took place immediately after his death. How meager, in one sense, all this is! We know nothing of him during the period covered from the cradle to his going to Jerusalem when about 12 years old, nor during the period extending from that time till the commencement of his ministry, when he was about 30 years of age. Does what we read in the four Gospels tell us all we feel to know about Jesus? Must not we know something of the history of the centuries that have elapsed since the body of Jesus was laid in the sepulcher hewn out of the rock, if we wish to get at his spirit, at the real influence he exerted? As a thoughtful writer has recently expressed it, "the real history of Jesus is found, not only in the Gospels, but in that sum total of all the influences which as inspirations from him have been, and still are, shaping the world's thought and life."

All this goes to show that when we fix our gaze upon one portion of his career, or on one special phase of his character, or on one particular act of his, we get a very incomplete notion of the man, his life and work. And here it is that creeds do so much mischief. Attempting to sum up very shortly all that is necessary to believe, they not only exclude much that it is important to take into consideration, but they tend to fix all thought upon just that which is included, and that only. Thus men come to regard all that is outside of the included statement of belief as calculated to do harm to the believer and to weaken his faith. Their whole strength is used to defend the creed from destruction; their whole object is to ward off attack; and they attain this by pains and penalties, restrictions and threats, so that thought, which

should be free as the air, becomes "cribbed, cabined and confined," and truth is lost sight of in the desire to maintain a proposition, which, however tenable it may be, can after all contain but a portion of the truth.

(Continued next week.)

### Death.

The gentle summons comes not late,  
The darkness falls unsought;  
We bridle not the ways of Fate,  
Whose soul the heavens wrought.

There is no day too quick for thee,  
Nor yet a night too dark;  
Thy children wander by the sea,  
And at thy will embark.

He who had faced the storms of years,  
And paled not at thy tread,  
Made deeds of days, and love of fears,  
Till Life and Death were wed.

M. L. T.

### Woman's Help to Women.

We hear much of the labor question, yet, perhaps, not enough. The stories of the hardships of sewing-women in New York and other large cities make one heart-sick. Every woman must wish to do something to better such a state of things, and I think it is possible for women to abolish many of these wrongs at once and directly.

For one thing, avoid the ready-made garments which are so alluringly cheap. Remember that, cheap as they are, they represent a considerable profit to jobber and merchant. They are cheap because of the starvation wages of the poor women who make them,—sometimes working sixteen hours a day for twenty-five cents. Deal directly with the working-women. Pay *them* for the value their work has added to the raw material. This alone would be a great benefit to them; but we can help them still more by simplifying our dress.

To the eye of a painter or a sculptor, our unhealthfully heavy drapery and profuse trimmings are distasteful. Can we not educate ourselves to this point? Can we not really *believe* that the highest outcome of culture is simplicity?

I recently heard a gentleman talking in this strain, denouncing in no measured terms the waste of time and strength involved in such dressing. A dressmaker present said: "What you say may be true, but remember that it gives employment to many poor women who could ill afford to have their income lessened." From her standpoint she was right, and many people justify their superfluities on this ground. But from an employer such an argument is absurd. If a woman can afford to pay ten dollars for an elaborately made dress, she can afford to pay ten dollars for one simply made. Indeed, she can better afford it, since the material costs her less. Her dress would thus occupy less of her time and thought, while to the dressmaker it would mean comparative leisure and possible culture. Is there anything to be said against it but the one word "fashion"? A few leading women could soon make *this* fashionable.

When your seamstress comes to do the family sewing, ascertain what constitutes a day's work on the ruffled, tucked, and puffed garments which your neighbor's children wear. If she can probably make two of their aprons in a day, she can probably make three or four of your simple ones, but she ought not to be allowed to do it. When the two garments are done, feel that she has earned her day's wages, and send her to browse in the library, to inspect your flower-garden, or to take a brisk walk in the open air. You owe this to humanity. No woman can sew continuously six days in the week, and week after week, without suffering for it. Whatever undermines the health of women, inflicts a direct and far-reaching injury on the race. To my mind, there is nowhere in the Bible greater wisdom displayed than in the exemption of the

mother of the race from any command to toil, when Adam and Eve were expelled from Eden.

While this woman is beneath your roof, you can protect her from overwork, and you ought to do it. Depend upon it, her life will be brighter and better always for such consideration, you will be better for the thoughtful kindness, and your children will be better for the plain clothing. This is *true* charity—love—which, unlike conventional charity, detracts nothing from the independence and self-respect of the recipient.

Observe the time ordinarily required for your washing. When your washer-woman comes next time, instruct her in your new way of washing which greatly shortens the time and lightens the labor. She will look askance at this, naturally, for longer hours mean more pay to her, and this is her only source of income. When the work, which before took most of the day, is done at eleven o'clock, do not say, as many women do: "It is not worth more than fifty cents to-day," but rather think: "To this poor woman who supports her family by washing, the improvement in her craft rightly belongs; I can afford to pay her what I did last week." Is it not enough for you to know that you have given her a few more hours in the home which so sadly needs her? Better than money or baskets of groceries at Christmas is it to give the children their mother.

So in all departments it is possible for women of means and leisure to raise and help their overworked sisters,—not by charity suppers and balls, nor relief funds, however great, but by serious thought and inquiry into the best methods of work. When such methods and appliances are found, they must not be allowed to fail of their mission as the sewing-machine has done. They should be given to the working-women, and used not that the rich may save more, or enjoy more for the same money, but that the poor, by honest labor, may *earn* more and have more leisure.

LIDA MINNIS BROWN.

### Freedom in Religion.

SENTENCES FROM "DOCTOR CHANNING'S NOTE-BOOK."

"To those here and across the water whose lives are bound up with all movements for freedom, this little book, as a voice for individual liberty, will carry its own special welcome; and to the friends of Channing everywhere it is offered."—So reads the dedication of the "Note-Book."

If there be one interest dear to me on earth, it is the freedom of the human mind. If I have found my existence a growing good,—if I have gained any large views of religion or my own nature,—if I have in any measure invigorated, I know nothing to which, under God, I am so indebted as to my freedom. This has been breath of life to me.

Worlds should not tempt me to bend my mind to the yoke which Christians here bear. I owe too much to intellectual liberty. If I have made any progress,—here the spring.

We want no limits to the range of the human mind.

The veracity of reason can neither be proved nor disproved, for we must use reason for the process. To doubt whether reason be credible, is it not equally unreasonable?—for doubt is an act of reason.

Freedom is the well-being of a rational nature. To take it away is to violate the essential law and aspiration of that nature.

I am to live listening to the voice in my own soul, and to no other but as sanctioned by this.

He who adopts conscience, the opening *law*, as his guide, breaks all other laws both of thought and action. Prejudice is renounced. Unbounded truth is his aim.

We cannot chain our future selves—this is well. We might obstruct growth, fix permanently our present weaknesses or narrow views. But in following present conscience as conscience, we are doing much towards determining our minds to future following of it. The true loftiness is a feeling

that there is a divinity within us—a law superior to outward authority—a self-directing, according to the voice of God within.

What may be right for me to-day may be wrong for me to-morrow. Some new impression, knowledge, power, may entirely vary my duty. No other is the judge.

The care which I take of my own mind would be usurpation if extended to another. Each is to act from his own inward law.

It were better for a man to do a wrong act in obeying his own conscience, than a right one in obeying mine.

I am sure Christianity will endure because it is founded on man's nature—answers to his deepest wants—his essential and noblest wants. I do not say that what we now call Christianity is to live forever. I think not—I hope not. Christianity is obscured—almost lost.

The church is meant to make the free spirit, to aid its flight to God, not to subject it to *man*.

We have no forms in domestic life. Friendship has none. Is not religion more free? The heart has its own mode of utterance, free, spontaneous. The soul is too great for forms—to bring it out is the end of churches—machinery keeps it in.

It is as incongruous to profess religion as to profess benevolence.

The adoration of goodness—this is religion.

Man would confine Thee to his church—would subject Thee to his interests. We adore Thee as Infinite.

## THE STUDY TABLE.

*Home Life of Great Authors.* By Hattie Tyng Griswold. Chicago: A. C. McClurg & Co. 1887.

Though it may seem that this book has received tardy notice at our hands, it has not been for lack of interest in it. It has been written chiefly for those busy people who have not time for much reading and yet feel sufficient interest in great writers to wish to know more about their private life and personal experiences. There is, of course, no attempt to give complete biographies of these thirty-four authors, all but four of whom wrote in English, but the story of their lives is told with running comment and contemporary gossip that is sometimes amusing, often pathetic and always interesting. We never look over a book of this kind without a certain feeling of sadness. Will those who read of the faults, even sins recorded here, remember, too, the offsetting virtues and the peculiar temptations? Dr. Hedge has spoken of the way some people read biography. "Burns drank; Coleridge took opium; Byron was a rake; Goethe was cold;—by these marks we know them." Mrs. Griswold has touched on the frailties with a light hand, and shown that tenderness of the truer appreciation. She was fortunate, too, in finding so many great authors for whose private lives she needed to seek neither excuse nor explanation.

It seems ungracious to criticize even slightly a book in which almost everything is well done, but we cannot help wishing that the sketch of Goethe had not been the first one in the book. Instead of a picture of Goethe in his home life, we have chiefly an account of the different women who at one time or another exercised a fascination over his errant heart. Hardly a word is said concerning his relations with others. No account is made of his life at Weimar, and there is not a single mention either of the sister or the friends, whose influence helped him and without whom his private life can hardly be guessed, much less appreciated. This criticism would be entirely unnecessary except for the fact that Goethe's character is too often looked at in this light alone.

We hope that this book will stimulate its readers to go to these writers themselves to discover the secret of their influence; otherwise it would fail of the higher purpose which Mrs. Griswold doubtless had in mind as she wrote it. That young man who "knew all about the German philosophers except their philosophy," might have enjoyed this book, but

he certainly would not have deserved it. It will have a better fate, and minister to those who will know books better because of this acquaintance with their writers. It is well worth possessing, too, by those who have already well-filled libraries, for the reason that it presents in small compass those facts which one often wishes to verify.

E. E. M.

*Doctor Channing's Note Book.* Passages from the unpublished manuscripts of William Ellery Channing. By Grace Ellery Channing. Boston and New York: Houghton, Mifflin & Co.

"They did all eat and were filled; and they took up of the fragments that remained twelve baskets full." The old story comes to mind as now, nearly fifty years after Doctor Channing's death and more than fifty since his word has been passed about as bread of life among the multitude, this little basket full of "fragments that remained" is offered us. They are simply sentences gleaned with careful study from his unpublished manuscripts, and reproduced without change or revision, notes jotted down in "the absolute unrestraint of self-communion," as he read and thought in his study—thereon the other side of 1842. The title of the book just fits it. Here and there a broken sentence shows the pen poised while the thought flowed on unworded. In the "Life" of Channing we find this picture: "If he is reading, he studies pen in hand, and his book is crowded with folded sheets of paper, which multiply as trains of thought are suggested. These notes are rarely quotations, but chiefly questions and answers, qualifications, condensed statements, germs of interesting views; and when the volume is finished, they are carefully selected, arranged, and under distinct heads, placed among other papers in a secretary. If he is writing, the same process of accumulating notes is continued, which at the end of each day or week are also filed. The interior of the secretary is already filled with heaps of similar notes arranged in order, with titles over each compartment. When a topic is to be treated in a sermon or essay, these notes are consulted, the reflections, conjectures, doubts, conclusions of many years are reviewed, and then, with treasures of memory orderly arranged he fuses and recasts his gathered ores under the warm impulse of the moment." Probably to that secretary we owe this "Note-Book." To read in it is like surprising Channing at his work; it is to watch a prophet *getting* his inspiration. In our modern days note-books go, as they ought, before the oracle, and after the inspiration comes the interlineation. Witness Emerson in both respects. Channing himself said it: "I have great faith in inspiration; but it is a fruit and reward of faithful toil, not a chance influence entirely out of our power."

The folded sheets have now become a hundred pages of dainty paper, print and binding, in which the sentences are grouped under forty-nine subjects—subjects moral, social and religious, not theologic. Some of the sayings are but a few words long; none more than ten or twenty lines. If there is nothing very new or striking, there is much that is very noble and characteristic, and now and then a crystal of expression. "Home—the nursery of the Infinite." "Many traverse Heaven without meeting God there." "There is never so much novelty as when the new is seen in the old." Did the grave eyes smile at all as he wrote: "A man might pass as insane who should see things as they are"? Did he think of himself—for he *had* a true worker's sense of vocation—as he wrote: "There is one great office in life—that of Soul Quickener"? He did *not* think of himself, though his test of genius suggests himself to others, as he wrote, "That is a work of genius which partakes of the eternal and unchanging; which associates itself with all that we see and is confirmed by the development of time and our own nature. Shakespeare is as a prophet whose writings are fulfilled by all which takes place." Himself again in a portrait of "the true manner": "Perfect self-possession—arising not from high opinion of ourselves, but from moral superiority to opinions—this is the true manner. This is carrying reverence for virtue into common movements." And here is Channing's thought of the sources of joy and peace: "Joy comes from having *great*

interests, not from idleness; from great affections not from selfishness; from self-sacrifice, for this knits souls; from great hopes." "There is indeed a peace on earth—but it is not the peace of inaction, of prosperity. It is the peace of him who accepts the conditions on which life is given, who girds himself for the conflict, who has a clear strong faith that conflict is wisely ordered, and who has an earnest, in the energy it calls forth, of the perfection of his soul and the triumph of a higher world."

We group a series of sentences on "Fellowship and Service." Here is the Good Samaritan *generalized*: "How near must a person live to me to be my neighbor? Every person is near to you whom you can bless. He is nearest whom you can bless most." "Not a being should pass through my mind without moving some love, good wishes, prayers—without some union with him. Let this be the case when rivals or enemies enter. "When I meet a being whom I cannot serve I know my ignorance." "Is not the mind to be made strong by exposure? Let it associate with the wise as *friends*, but, like Jesus, dine with *sinners*." "He does not understand self-sacrifice who does not desire to conceal it." "Is any class of men to be so honored as those who espouse the cause of the most friendless and who can gain nothing but reproach, who make no compromise with opinion?" "Infinite, endless punishment would make hell the most interesting spot in the universe. All the sympathies of heaven would be turned towards it."

Truly, as one writes of these same hundred pages, "To lovers of this high soul (and who is not his lover who knows aught of him?) this little book will be like a friend's hand."

w. c. g.

*Love's Ladder: A Novel.* By W. DeWitt Wallace. Chicago: Bel-ford, Clarke & Co. Cloth, 12mo, pp. 253. Price \$1.

This story—evidently the author's first book—indicates thorough understanding on his part of the manner in which, in many places, so-called religious circles are made to serve Satan under pretense of serving God. Its chief interest centers in Julia Somers, a poor working-woman deserted by her husband, against whom the pastor, his wife, and most of the session of the Presbyterian church of Marbleville, fired by a set of malicious gossips of the missionary society, set themselves until they not only bring reproach upon her, but drive her into an insane asylum, and finally cause her death. The sentimental portion lies mainly between Charles Marshall, a thoughtful but not orthodox young man, and Charlotte MacGregor, only daughter of a member of the session—not herself orthodox, however. These become innocently entangled in the net-work of scandal which the gossips create, and between such embarrassments and Miss MacGregor's difficulty in convincing her father that her lover was a good man if not orthodox, they have lovers' usual share of trouble. The picturing throughout is vivid, and usually natural; there is very little exaggeration, only at the close is the story melodramatic; the style is reportorial, yet dignified enough for readers of the best literature. The dress of the volume is elegant and tasteful.

E. R. C.

## THE HOME.

### Grandfather's Inscription in Ethel's Bible.

May no vain thoughts thy mind harass;  
Let faith and hope thy soul possess.  
The truth within this volume lies  
But 'tis not bound to earth nor skies.  
Let not the *letter* thee affright  
The secret's in the spirit's light.  
Fear not to search the sacred word  
Tho' guarded by an angel's sword.  
No truth was ever yet found out  
That was not offspring of a doubt.  
Guard well thy speech, give no offense  
To those who see not with thy sense.

GEORGE DOW.

### A Bird Sermon.

The very first snow of the season had come; just enough to slide on, without going in over your boots. It was a sunny November day, and Ted and Mamie were out on the terrace, all ready for fun. Mamie wore her blue hood, and red mittens; her eyes matched the hood, and her cheeks matched the mittens. She wanted the first slide down the terrace.

"Oh, please let me, *Teddy*!" she begged, in a happy flutter.

"No," said Ted; "I'm going to slide first, 'cause I'm the oldest. 'Sides, it's my sled."

"Then you're a mean boy," said Mamie.

"Say much, and I'll slide all the time," answered Ted, coolly.

Wasn't it a pity that a quarrel should cloud the beautiful bright day? Mamma thought so. She had opened the window to get a handful of fresh snow, and she heard it all.

"*Ted! Mamie!*" she called, "I'm going to give Tony and Cleo a bath. Don't you want to see?"

They came, hanging back a little.

"O yes!" cried Mamie.

It was yet one of her delights to watch the new canaries bathe. Ted didn't say anything; he didn't care much about such fun himself; but he looked on while mama took off the cage-bottom and set the cage over a glass dish full of water on the oil-cloth mat. Tony hopped to the lowest perch with an eager flutter, and dipped his yellow bill in the water. Then all at once he seemed to remember something. He looked up at Cleo.

"*Chip! Chip! Chip!*" he said.

Cleo understood. "Che-up!" she answered softly. Then down she came, and into the water she went, while Tony stood by and sang as if he meant to burst his little throat. When Cleo had finished her bath he took his, scattering the water-drops like rain. Mama looked at *Teddy*. "What do you think of it?" she asked, with a twinkle.

"I think Tony's a little gentleman," answered Ted, promptly. "And I'm going to be one, too. You can slide first, Mamie."

"No, you can," said Mamie.

It was to see who shouldn't be first, this time. But *Teddy* conquered.—*Youth's Companion*.

### "Not Worth a Pin."

The saying, "Not worth a pin," is common among us. But this expression would not have suited our great-grandmothers. They knew the worth of a pin. Metal pins were first used by English ladies about the beginning of the sixteenth century; they were so expensive that a lady was very glad to have *one* given her for a New Year's gift. This is why a sum of money was settled upon ladies at their marriage for the toilet and called "pin money."

Fifty years ago it took twenty people to make a pin—one to draw out the wire, another to straighten it, a third to cut it, a fourth to point it, a fifth to grind the top, and so on. The pins of to-day are made by machinery: consequently, they are cheaper than ever. The value of a pin is as nearly nothing now as anything can be. A noisy, rattling, snappy little machine turns out between two and three hundred pins every minute, so quickly that it is impossible to count them as they fall.—*Scattered Seeds*.

"KINDNESS, like grain, increases by sowing."

"Mind's step is still as death and all great things  
Which cannot be controlled, whose end is good."

"Earth is in the very midst of heaven!  
And space, though empty, feels full of God."

"Truly to love ourselves, we must love God;  
To love God, we must all his creatures love;  
To love his creatures, both ourselves and him."

"Peace hath more weight than woe; high brows are calm;  
Great thoughts are still as stars; and truths, like suns  
Stir not, but many systems tend around them."

## UNITY.

## EDITORS:

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*N. Y. Observer.*

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## CHICAGO CALENDAR.

UNITY CHURCH, corner of Dearborn avenue and Walton place. Minister, Rev. T. G. Milsted. Services at 10:45 A.M.

THIRD UNITARIAN CHURCH, corner of Monroe and Laffin streets. J. V. Blake, minister. Morning service at 10:45; sermon by Rev. Miss Chapin, of Oak Park. Evening lecture at 7:30, by the pastor, J. V. Blake. Tuesday, March 22, at 8 P.M., the Musical Club. Wednesday, March 23, at 8 P.M., the Longfellow Class. Friday, March 25, concert, by the Young People's Club. Price 25 cts.; 8 P.M.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Pastor, Rev. Jenkins Lloyd Jones. Sunday, March 20, Mr. Jones will preach at 11 A.M., subject, "Henry Ward Beecher." Sunday-school at 9:30 A.M. No evening service at the church. The Emerson Section of the Unity Club meets Monday evening promptly at 8. Teachers' meeting Friday evening at 7:30.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Pastor, Rev. David Utter. Services at 10:45 A.M. Sunday-school at 12:15. The study section of the Fraternity meets Friday evening, March 25. Subject, "Famous American Women."

CENTRAL MUSIC HALL, State and Randolph streets. Next Sunday evening Mr. Jones will have charge of a meeting in the interest of "Moral Education." Doctor Thomas, Rabbi Hirsch, Judge Booth, and others, are expected to speak. The singing will be conducted by the People's Male Quartette. Doors open at 7:15; meeting begins promptly at 7:45 P.M. All are cordially invited.

UNION TEACHERS' MEETING at the Channing Club Room, 175 Dearborn street, room 93, Monday noon, March 21. Rev. Mr. Jones will lead.

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## CHICAGO CALENDAR.

UNITY CHURCH, corner of Dearborn avenue and Walton place. Minister, Rev. T. G. Milled. Services at 10:45 A.M.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. V. Blake, minister. Morning service at 10:45; sermon by Rev. Miss Chapin, of Oak Park. Evening lecture at 7:30, by the pastor, J. V. Blake. Tuesday, March 22, at 8 P.M., the Musical Club. Wednesday, March 23, at 8 P.M., the Longfellow Class. Friday, March 25, concert, by the Young People's Club. Price 25 cts.; 8 P.M.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Pastor, Rev. Jenkin Lloyd Jones. Sunday, March 20, Mr. Jones will preach at 11 A.M., subject, "Henry Ward Beecher." Sunday-school at 9:30 A.M. No evening service at the church. The Emerson Section of the Unity Club meets Monday evening promptly at 8. Teachers' meeting Friday evening at 7:30.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Pastor, Rev. David Utter. Services at 10:45 A.M. Sunday-school at 12:15. The study section of the Fraternity meets Friday evening, March 25. Subject, "Famous American Women."

CENTRAL MUSIC HALL, State and Randolph streets. Next Sunday evening Mr. Jones will have charge of a meeting in the interest of "Moral Education." Doctor Thomas, Rabbi Hirsch, Judge Booth, and others, are expected to speak. The singing will be conducted by the People's Male Quartette. Doors open at 7:15; meeting begins promptly at 7:45 P.M. All are cordially invited.

UNION TEACHERS' MEETING at the Channing Club Room, 175 Dearborn street, room 93. Monday noon, March 21. Rev. Mr. Jones will lead.

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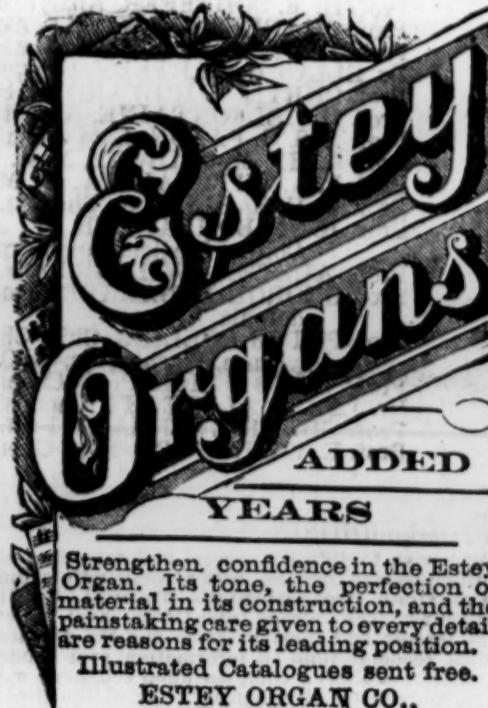
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